

COMMON GROUND



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Cover Photograph

The President of Israel, Mr. I. Ben-Zvi, receiving a presentation from the Archdeacon of Oxford, leader of the Christian delegation to Israel from the Council of Christians and Jews

(Photo : Schlesenger)

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Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.

THE UNIVERSAL Declaration of Human Rights was adopted and proclaimed by the General Assembly of the United Nations on December 10th, 1948. It is fitting that the tenth anniversary of this historic act should be widely acclaimed and observed with due solemnity and imaginative thought. It is an occasion for rejoicing as well as for serious reflection. Nobly conceived and finely expressed, the Declaration enunciates ideals which are deeply in harmony with the fundamental principles of justice, morality and ethics.

These principles, it insists, must form the basis of all human relations, individual, national and international. The only guarantee of peace and stability, it says, is the life that is ruled by a code of conduct which holds sacred the person, the property, the political and social well-being of fellow-men. This concept of values is rooted in the recognition of the worth of the individual, of his dignity and purpose, of his inalienable rights and corresponding duties and responsibilities. Created in the Divine likeness and possessed of mind and reason, conscience and compassion, man is entitled to respect for his rights and active concern for his needs, material, spiritual and social. Thus Article 1 of the Declaration significantly affirms that "all human beings are equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." It is but a modern reflection of the Psalmist's ideal: "Behold, how good and pleasant it is for brethren to dwell together in unity."

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The union of kinship, of hearts and souls harmoniously linked together, makes for social happiness, national strength and international solidarity. Amid the chaos and confusion, the dimness and perplexity which bewilder the world at the present juncture, it is only the spirit of brotherhood and fellowship, of goodwill, and the insight of sympathy that can restore to it equilibrium and tranquility. Released from the trammels of selfish interests and sordid ambitions, unwarpd by personal greed and the consuming desire for power, man can establish the supremacy of the good life, the life that is the sole warranty of an enduring and larger freedom and of a peaceful and civilised society.

In saluting the anniversary of the Declaration it is good to remember that the central thread running through its pattern is the emphasis on freedom. Indeed, it looks forward hopefully to "the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want." This, it says, "has been proclaimed as the highest aspiration of the common people." In thus giving liberty a positive meaning it asserts the right of every human being to be free, free to serve his God and lead his life under the law in accordance with the dictates of his conscience. No man may enslave his brother. No nation may become master of another. But the other essential conditions for true human liberty and welfare are tolerance and deliverance from want. Hostility and hates in the hearts of men, like national rivalries and jealousies, are incompatible with freedom and liberality. Article 25 says: "Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care, and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age, or other lack of livelihood in circumstances beyond his control."

The horrors of hunger, poverty, disease and insecurity, the major evils that still beset many sections of humanity, often drive the victims into sin and degradation. That these evils must be banished from a society of free men is the timely and persistent reminder of the Declaration, whose anniversary celebrations will not fail to evoke praise and thankfulness in men and nations animated by the spirit of goodwill, sympathy and understanding.

FREEDOM FROM WANT

In their solemn resolve to pursue actively and vigorously these ideals they will be sustained and inspired by the notable achievements of the United Nations and its beneficent agencies in the political, intellectual, cultural and philanthropic fields. And while mindful of the innumerable benefits and comforts afforded to peoples and communities, advanced and backward, and of the benevolent work for the refugees in different countries, they will particularly remember that what has proved of paramount importance and value in all its outstanding services has been the recognition of racial differences, religious diversities and distinct national traditions. Far from constituting a barrier and obstacle, realisation of the extent of common ground has assisted powerfully in promoting mutual respect, co-operation and friendship. But that these noble efforts may be maintained and enhanced it is imperative that the men and women for whose welfare they are designed will manifest the will, zeal and determination to become co-workers in the tasks that still lie ahead and thus obey the Divine injunction : "*And let thy brother live with thee.*"

Freedom from Want

THE MARQUESS OF READING

Two-thirds of the present world population of two and a half thousand millions are living at a mere subsistence level. According to United Nations' estimates the world population will be more than doubled within the next thirty years. How are the additional thousands of millions of people to be fed? In this article the Most Hon. the Marquess of Reading, G.C.M.G., Q.C., former Minister of State for Foreign Affairs, examines the challenge of this situation.

THE VARIOUS Freedoms proclaimed with such high hopes in the early years of the War at least set the world a noble aim. But unhappily the post-war course of events has fallen so far short of those hopes that anyhow some of the ideals represented by these Freedoms wear a rather battered and bewildered look. Freedom from fear is all too certainly a long way off.

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What of freedom from want? This was perhaps always the most difficult to define in any precise terms and to achieve with any degree of finality. It was presumably designed to mean the establishment of conditions throughout the world in which every human being, man, woman or child, could be assured of a standard of life not below subsistence level.

But even at that initial point complex questions began to arise. What may be regarded as an adequate subsistence level in one country will be regarded as wholly inadequate in another. There can be no absolute standard; climatic conditions and other influences rule out a universal norm. Moreover, in countries situated in temperate zones, needs will fluctuate with the seasons. And if the level is a variable quantity, how and by whom is it to be fixed in any particular country? By Governments? But if extraneous aid is to be made available, most Governments will think it their duty to their own people to put in excessive bids, in the hope that, if there has to be a general scaling down, they will at least fare better than their neighbours. Or is the World Health Organisation or the Food and Agriculture Organisation or a combination of both to be entrusted with this crushing task? Again, even on the assumption that sufficient quantities of food are or can be produced in the world, endless baffling problems of distribution only too clearly arise.

Births outstrip deaths

But the chief obstacle in the way of achieving this particular freedom lies in the fact that the already vast population of the world is increasing with truly terrifying speed. It is not merely that more children are being born. The rate of infant mortality has been substantially decreased; many diseases are being eliminated or much reduced in virulence; and people are living to a greater age. The risks of famine and pestilence, which in the past have swept away millions, are today relatively small.

The result is that, taking South-East Asia as an example, it is calculated that between now and no more remote a date than 1970, the population of that already teeming and poverty-stricken region will have been swollen by a further 150 million, an increase roughly equal to the present population of the United States! Moreover, there are already over 620 million Chinese, about a quarter of the population of the world, and the figure continues to mount, so that

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even the Chinese Government, which not long ago professed to view the situation with equanimity, has become seriously alarmed. The population of India has risen since 1947 by a figure equal to the present total population of the British Isles. But it is at least doubtful whether the standard of living is today up to the minimum standard of pre-war days.

International aid

But to begin by laying stress upon the difficulties does not mean that nothing is being or can be done to remedy the position in some degree, though it may imply doubts as to the practicability of wholly freeing the world from want in any discernible future. Already the appropriate Specialised Agencies of the United Nations have to their credit a great volume of patient, solid, unpublicised work. I write "already," for the period during which they have been operating is still a very short one in relation to the magnitude of the problems and the vastness of the area with which they are confronted. The three United Nations Economic Commissions for Europe, Latin America, and Asia and the Far East respectively, are also making most valuable, if more theoretic, contributions towards solving many of the problems particular to their own regions by carrying out surveys, organising seminars, and generally stimulating the activities of the Governments concerned.

There is further the Colombo Plan for Economic Co-operation in South and South-East Asia, an undertaking originally conceived by and limited to Commonwealth countries, but now, as a most remarkable and welcome testimony to its success, embracing every country in South and South-East Asia, as well as the United States and Japan.

Nor must it ever be forgotten that the United States with unparalleled generosity has spent and is still spending, both through governmental agencies, and through the Ford and Rockefeller Foundations and otherwise, huge sums in an effort to improve conditions in under-developed countries. And the phrase "under-developed countries" does not apply only to remote parts of the world such as, for instance, Cambodia and Paraguay. It is also applicable to countries such as Greece, Turkey, Yugoslavia and even Southern Italy and Sicily, where the state of the national economy and local conditions and resources combine to frustrate progress without extraneous help.

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In the past six years it has been my good fortune to travel some 200,000 miles on behalf of the Foreign Office and I have had considerable opportunities of seeing all these various types of aid in operation, more particularly since I have led the United Kingdom delegation to four of the last six meetings of the Colombo Plan Consultative Committee. In my experience the most economical and productive element in all of them, and the most lasting, is the provision of technical assistance.

Taking the Colombo Plan as an example, such assistance is given in one of three ways; by sending out experts to advise and instruct on the spot, by bringing students to other suitable countries for courses of training and by supplying scientific equipment and books to schools, polytechnics and laboratories in the region covered by the Plan.

Public and private funds

In addition to the schemes already in operation there are such projects as SUNFED, the Special United Nations Fund for Economic Development, which has been approved in principle but awaits an international agreement for reduction of armaments before the necessary money can become available for more profitable purposes. Moreover, not only the financial resources but also the skilled advice of the World Bank and the Bank for International Reconstruction and Development are available in appropriate cases, whilst in this country the Colonial Development Fund on the Government side and the Overseas Development Corporation on the side of private capital must not be overlooked.

It will thus be evident that many of the more fortunately placed countries are not standing idly aside and that much has already been achieved towards enabling countries less well endowed with natural riches and technical knowledge to stand, however precariously at first, upon their own feet. The social conscience of the world has greatly expanded since the end of the second great war. But I regard it as doubtful whether it has yet reached a point at which governments of any but the wealthiest countries would feel justified in taxing their own people, on however modest a scale, solely for the benefit of others. An occasional contribution is one thing; a regular drain quite another.

It may be that even in present conditions more can still be done, such as storage of foodstuffs at strategic points to meet sudden

emergencies. But all such projects are palliatives rather than cures, and freedom from want must remain a laudable but remote objective so long as the productivity of the soil fails to outstrip or even keep pace with the productivity of mankind.

Lebanon, Jordan and Israel

F. P. COPLAND SIMMONS

A story of seventeen crowded days. The Rev. F. P. Copland Simmons was a member of the Delegation from the Council of Christians and Jews which was recently invited to visit Israel. He is Moderator-Designate of the Presbyterian Church of England, and a former Moderator of the Free Church Federal Council.

"FIVE REVERENDS and a Mister!" This was the description given of the team by the radio commentator from Jerusalem, before we corrected it to "Five Ministers and a Layman." The members of the team who went out recently to the Holy Land, under the auspices of the Council of Christians and Jews, were the Venerable Carl Witton-Davies (Archdeacon of Oxford, and leader of the delegation), the Rev. Canon A. W. Eaton of Leicester, the Rev. Edward Rogers (General Secretary of the Christian Citizenship Department of the Methodist Church), the Rev. A. E. Willmott of Ealing (President-Elect of the London Baptist Association), Mr. D. Wallace Bell (Organising Secretary of the Council of Christians and Jews, and secretary of the Delegation), and the writer of this article. We were most fortunate in our leader, for Archdeacon Witton-Davies's knowledge of the country, of the people, and of the Hebrew tongue, were a godsend to us. His time as a Canon of St. George's Cathedral, Jerusalem, endeared him to so many, that everywhere we went, he was greeted as a long-lost friend, and barriers went down before his smile of recognition and kindly word of greeting.

Lebanon

Flying by Viscount airliner to Beirut, via Rome and Athens, we landed in a curfew, and drove through deserted streets at midnight to Jerusalem House. Our hopes of visiting some of the hinterland and seeing a United Nations Camp were dashed by the

curfew, but we were able to meet some of the leading people of the Christian community in Lebanon and listen to their point of view. Some were fanatically bitter over the "injustice" of the setting up of Israel, while others were more reasonable, and were wondering whether the time had not come for talks leading to a settlement of the Arab-Jewish impasse.

A Peaceful State

In spite of the fact that we landed on a day when ten people had been shot in the streets, and on the following evening a mosque and church were burned by political rioters, we gathered the impression that Lebanon with its Christian and Moslem population living side by side was a naturally peaceful State, which desired nothing more than to be left alone to work out its own salvation. Its ambition is to be a neutral State—a kind of "Switzerland of the Middle East" as one Lebanese put it.

The fact that we chose for our visit a Friday (the Moslem Sabbath), Mahomet's birthday, a general strike, a curfew, and the setting up of a new Government, all rolled up into one, led us to expect "fireworks." We were agreeably surprised to find Beirut as quiet as it was.

Jordan

A short flight of under two hours brought us to Jerusalem in Jordan, where we stayed for four days in St. George's Close attached to the Anglican Cathedral. Canon Every (Archdeacon Witton-Davies's successor) was kindness itself, and within an hour of our arrival he led us on the first of many guided pilgrimages to the Holy Places. Through the Damascus Gate we passed into the narrow and crowded alleyways to the Church of the Holy Sepulchre, where under one roof are the traditional sites of the Crucifixion and the Tomb of the Resurrection. Gordon's Calvary and the Garden Tomb were near St. George's Close, and we found it helpful to slip into the Garden occasionally to meditate and pray.

The Holy Places

Every spare hour we could snatch from interviews and visits to refugee camps we spent in wandering through the old city and picturing the incidents of those final days in our Lord's life, from his triumphal entry, to his Crucifixion and Resurrection. The size of the site of the Temple Courts, with the Dome of the Rock and the Mosque of Omar in the centre, amazed us all, and gave us

some conception of the vast extent and magnificence of Solomon's Temple. Incidentally, we found the Wailing Wall carefully preserved and not in any way desecrated, although, of course, no one was wailing there.

In many ways Jerusalem has not changed since the days of Christ. People of all nations throng its narrow streets, donkeys and men laden almost to breaking point jog along, women carrying waterpots and baskets on their heads, and children crying "Back-sheesh" are all there, while the booths and stalls where things are made and sold overflow on to the street itself. But I never quite got over the surprise of seeing Daz or Tide for sale in the Via Dolorosa, nor of hailing a taxi and saying, "Garden of Gethsemane, please." Ancient and modern are all blended together in the most fascinating city in the world.

The Bishop's Conference

The Arab Bishop in Syria, Lebanon and Jordan kindly invited some of the leading people of the Christian community in Jerusalem to meet us. As we sat where they sat, and tried to see things from their point of view, we came to realise how very difficult it is to try to solve the Arab-Jewish problem. In the security of our little island home and at this distance it seems so easy to solve it on paper, but when you meet with men a few hundred yards from the frontier, who have lands and property and loved ones on the other side of the border, it is not quite so easy. We spoke of the Christian Arabs and Jews who before 1948 had been firm friends, and wondered whether by informal talks and discussions, there might be the beginning of breaking down the barriers which kept them apart, when suddenly a member of the Orthodox Church, who had been fingering his beads and practising the presence of God, reminded us that this was God's world and that He and He alone could solve this problem and bring true peace in his own time. He brought us back to the common ground which Jew, Moslem and Christian all have . . . the God of Abraham, of Isaac and of Jacob.

The United Nations' Camps

Four days are not long enough to see many camps, but one stands out in our memories . . . a camp near Jericho by the Dead Sea with 32,000 inhabitants. As the Arabs go in for large families,

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practically half the population was born in the camp and had never known any other life. For many of the poorer refugees, the mud-brick huts, and the rations provided by the United Nations may be an advance on the kind of life they lived before. But all this does not remove the longing to "return home," from which many of them thought they would only be separated for a few days in 1948. Words fail me to describe the self-sacrificial work of the United Nations' personnel, of teachers, doctors, nurses and social workers, who are giving themselves without reserve to try to heal this running sore in the Middle East. We were greatly impressed by the schools, and the brightness of the young people. We even found a class of senior girls formed at their own request—a new development among Moslem girls who are usually finished with school and married off by 13 or 14. One of the most hopeful places we visited was the Kalandia Training Centre near Jerusalem Airport, started in 1953 with 70 boys. Now there are 224 in training, and they are hoping to rise to 300. Thirteen trades are taught, and we were told that the Persian Gulf, Kuwait and Iraq are the best customers of these boys after they are trained. The average wage in Jordan compares very unfavourably with that in Iraq, so it is natural that the boys should wish to go abroad. Germany too is always willing to absorb trained technicians and we found many preparing to go there.

Israel, the land of progress

While we would fain have lingered longer in Jordan, the main purpose of our visit was to see Israel, so we crossed the frontier at the Mandelbaum Gate, to spend ten crowded days as guests of the Religious Affairs Department of the Israeli Government and the External Relations Department of the Jewish Agency. During these days we were treated with the utmost kindness, and everything was done to make our visit as comfortable as possible, though, truth to tell, we could have done with a more abbreviated schedule! Dr. Steinberg of the Jewish Agency acted as our guide and friend, and a De Soto 12-seater car driven by an incomparable chauffeur, Effie (a man, not a woman!) took us in great comfort to all our engagements. The first of these was a reception by Mr. Ben-Zvi, the President of Israel. Like all the leading Israelis, he lives very simply in an ordinary house, with no ostentation, and we had an hour's conversation with him, when he talked freely and



SCHOOL PLAYGROUND AT KEFAR HAROE

answered our questions with great frankness. "What is done is done," he said, and then turned to the future. He felt that some of the wealthier Arab countries might exert themselves more over absorbing the refugees. Four hundred thousand Jewish refugees had left Arab countries for Israel, mainly from Iraq and the Yemen. By an exchange of population, it would be the beginning of a solution, if these countries would absorb an equal number of Arab refugees, rather than leave them to "rot" on the frontier . . . a continuous political threat to Israel. Israel had admitted some 33,000 Arab refugees, largely so as to re-unite families, and there were more than 200,000 Arabs now living and working in Israel.

Succoth

It was the time of the Feast of Tabernacles, and everywhere we went we saw the booths erected, even on balconies in large blocks of flats, as a reminder of the time when the Jewish people

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dwelt in tents on their forty years' journey to the Promised Land. The most impressive Succah was on the roof of the Rabbinate (the magnificent building erected mainly by the munificence of Mr. Isaac Wolfson of Great Universal Stores). There we had lunch one day, and were shown over the building.

While not every Jew in Israel is a practising religious Jew by any means, the growth in the number of synagogues, and the influence of the Rabbinate on the life of the nation are very significant factors in the story of Israel. When visiting Rabbi Unterman, the Chief Rabbi of Tel-Aviv, he told us that there were now 400 synagogues in Tel-Aviv (a city of less than 600,000 inhabitants).

The highlights

The highlights of our trip were the visits we paid to the Hebrew University, where we saw the Dead Sea Scrolls, to the Weizmann Institute and Memorial, to Bar-Ilan University, where the interesting experiment of blending the Liberal Arts with Religion is being tried out, and to the Technion at Haifa. In these institutions we found young Israelis hard at work in study and research of every kind. When they were deprived of their lovely University buildings on Mount Scopus (which is now in No-Man's-Land) they at once planned one after another of the buildings which form the new Hebrew University. They gave us the impression of people in deadly earnest, hurrying to stabilise themselves and to secure the tenure of this narrow strip of land, which is the first land that Jews can call their own after hundreds of years of dispersion. Knowing the importance of education, they are forging ahead in technical and scientific studies, so that they may successfully solve the problem of feeding two million Jews (increasing by a further million in the next ten years) in a country of only 8,000 square miles. While studying the latest scientific developments (we watched an electronic brain at work, and admired the progress made in soil cultivation, afforestation and cancer research) they are not neglectful of the importance of archeological studies in a land where every spadeful of earth may turn up the most amazing archeological "finds."

They are naturally proud of their great new cultural buildings, and we were much impressed by the Winston Churchill Auditorium in Technion City. It holds 700, with room for 200 speakers on

the platform (which, our guide remarked, "fitted in well with the Jewish idea of democracy ! "). On our last night in Israel we were taken to hear a Rubinstein Concert in the Mann Auditorium in Tel-Aviv. This is a building on the lines of the Royal Festival Hall, and every one of its 2,700 seats was occupied. The audience was most enthusiastic, and both the Israel Philharmonic Orchestra and Rubinstein received prolonged applause.

Kibbutzim and new towns

We visited quite a number of Kibbutzim and co-operative settlements (both religious and non-religious), and were impressed, as every visitor to Israel is, by the zeal and hard work of the inhabitants, who, in the Kibbutzim, live as a community and have no property of their own but work entirely for the common good. One of the features of the Kibbutzim, the segregation of children into dormitories at night, seemed a little unnatural to us. We were interested to find that in some Kibbutzim the mothers had objected to this, and the rule was changed to allow the children to sleep at home. This tended to make the parents more contented, and thus had a good reaction on the Kibbutz.

The growth of new towns is quite phenomenal. Beersheba, which ten years ago was a place of only 3,000 inhabitants on the edge of the Negev desert, now has 40,000, and is working up to 150,000. The library, schools, community centre and shopping centres reminded me of some of our satellite towns like Harlow or Crawley. But Beersheba is built on a much more difficult site, where water has to be brought such a long distance so that the "desert might blossom as the rose."

Memories

Space forbids more than a mere mention of places which meant much to us as Christians : Bethlehem, Nazareth (where, by the way, the Jews are in a minority, there being 12,000 Arab Christians, 10,000 Arab Moslems, and only 2,000 Jews), Tiberias, Capernaum, the Sea of Galilee, the River Jordan, and Mount Tabor (where our hearts almost stopped beating every time Effie took a hairpin bend with the 12-seater De Soto !). As five of the delegation had never visited the Holy Land before, they are deeply grateful to their hosts for the generosity which made it possible for them to achieve their life's ambition. For all of us, the Bible came alive as we visited

the places of which we had read in God's Word from our childhood's days.

Last impression

There cannot be another country in the world where so much progress has been made in ten years. We saw with our own eyes a people determined to make a success of the trust placed in them by the United Nations, and forging ahead by sheer hard work and industry, backed by generous gifts from Jews all over the world (chiefly from U.S.A.). Behind it all one felt the mystical sense of a people led and guided by God, with a burning conviction that they are fulfilling prophecy and destiny as they build the old wastes and bring in the dispersed of Israel to their ancient land. In the heart of Jerusalem there stands the Menorah, designed by Epstein, and under it are these words:—

“The Menorah is the symbol of the light of faith and hope that has led the Jewish people for 4,000 years, often through oppression and martyrdom in their vision of upholding the religion of righteousness among men and between nations. It is the emblem of the State of Israel. The Menorah, commemorating the great personages and events of Jewish history is presented to the Knesset as a gift from Britain. 1956. 5716.”

Martin Buber

C. WITTON-DAVIES

The Archdeacon of Oxford, Chairman of the Executive Committee of the Council of Christians and Jews, pays tribute to an old friend on his eightieth birthday.

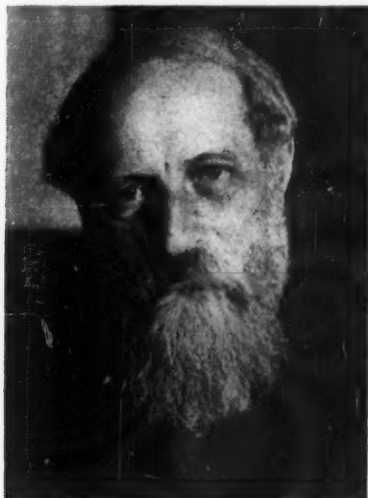
READERS OF *Common Ground* will no doubt wish to join his many friends throughout the world in congratulating Martin Buber on reaching his 80th anniversary. There are many better able to assess his importance in specialised spheres and his influence on more than one generation, but perhaps one who was privileged during five years' residence in Jerusalem to spend a considerable amount of time in regular discussion with him may be permitted to offer this small tribute to a great teacher.

The name of Martin Buber has long been one to conjure with in religious and philosophical circles all over the world. Through the many translations of his works into various languages, his name

MARTIN BUBER

has become familiar to all students of philosophy and religion. But it is not always realised that his first and perhaps chief impact and influence has been upon the Jewish community, from which he is sprung and of which he is a member.

He was born in 1878 in Vienna, but as he himself tells us in his *Weg zum Chassidismus*, his early, formative years were spent



in Galicia. Here at Lemberg he lived in the house of his grandfather, Solomon Buber, who was not only an influential and successful business man, but also a well-trained and deeply religious Jew. It was here that Martin Buber passed through the first stages in his Jewish education, was imbued with a knowledge and love of the Hebrew Bible, and came into living contact with the lore of Hasidism, of which he has become so notable an exponent.

Later he attended the Universities of Vienna, Berlin, Leipzig and Zürich. From 1923 to 1933 he was Professor of the Science of Religion at the University of Frankfurt-am-Main, and from 1934 the leading figure of the Jüdisches Lehrhaus in the same place. During the latter part of this period, in collaboration with Franz Rosenzweig, Buber produced an original German version of the

Hebrew Scriptures with a companion volume (*Die Schrift und ihre Verdeutschung*) explaining the methods and principles governing what was in many senses a revolutionary translation. In whatever language his writing appears, and German is his first tongue, Buber is not easy to understand, this being a deliberate policy, often (as in the case of some other modern writers) misunderstood. Regarding much of modern speech as corrupted by careless and frequent use, he prefers to avoid the ordinary and familiar word or phrase, and chooses instead what at first sight may seem clumsy and tiresomely obscure, but what in fact is painstakingly selected, and designed by its very unfamiliarity to startle the reader into extraordinary alertness and attention. This careful scrutiny of language is bestowed not only upon his original work, whether German or Hebrew, but is extended to translations as well. He is by no means content to hand over the controls completely to the translator, but likes to subject the translation to the fullest possible discussion, exercising the utmost deliberation over every word and sentence.

Attention to details

Since he went to live in Jerusalem he has had no secretary, and yet he has himself personally supervised the preparation of many books for the press, in many languages and on many subjects. In some cases he has himself undertaken even such detailed labour as the making of indices to his books. He is a recognised authority on Hasidism, and has published, in Hebrew and English editions, his collection of Hasidic tales, many of which had never before appeared in print. He must always have been a prolific and systematic reader, as the quotations and references in his writings show. His knowledge of different religious systems of thought, Eastern as well as Western, is such that not only is he able to make indirect use of the vast amount of material at his disposal, but he has at least one small volume to his credit, in which he has translated Chinese love stories into German, showing that wherever possible he has himself gone to the source. In addition to all this he has undertaken many teaching duties, his last official appointment before his retirement having been that of Professor of Social Philosophy at the Hebrew University, Jerusalem. And he is always ready to give of his time to those who are genuinely anxious to speak with him, for it is in personal contacts, in the honest searching after the truth between man and man, and between man and God, that he sees the most urgent tasks of life.

MARTIN BUBER

Here we are brought to Buber's stand in regard to everyday affairs, and particularly to politics, for although he is frequently tempted to despair of politicians, he is realist enough to admit that there must be an ordering of man's relationships in community, and it is for men of the Spirit to make their contribution towards the realisation of the right ordering of society. So for nearly sixty years Buber has been an active supporter of Zionism, although his interpretation of that movement is fundamentally spiritual. He has been a member since its inception in 1942 of the *Ihud* (Union) group associated with the name of the former President of the Hebrew University, Dr. Magnes. The particular aim of this group has always been Arab-Jewish co-operation, which Buber and his friends have always seen to be an absolute necessity for any lasting solution of the present-day problems of the Holy Land. Although I was unable on my recent flying visit to meet members of this group, I was in communication with them and know that their activities continue unabated.

"For decades," one of his friends, Ernst Simon, has written, "Buber has been the chief representative of Judaism to the Christian world, the ambassador of Israel to the nations, albeit an ambassador not always accredited by his own people." At the same time he possesses a deep understanding of Christianity, based upon an intimate acquaintance with Christian literature of all ages right back to the Greek New Testament itself, and upon many friendly links with Christians in all parts of the world. So he has been well fitted to contribute towards the improvement of Christian-Jewish relationships, a cause very near to his heart.

Such a man, with so many interests and so many contacts, is bound to have his critics as well as his disciples. Such a man cannot be ignored, and if he does not stimulate a sympathetic response, he will probably be treated with scorn or even open opposition. Certainly such a man can only be rightly adjudged from the viewpoint of later generations, and so it is perhaps hazardous for friend or foe to attempt to pass judgment now. Before the writer took up residence in Jerusalem in 1944 he was told by an oriental Christian living in Britain that he would find the most powerful spiritual figure in the Holy Land in Martin Buber. Although Buber would be the last to claim such a distinction, many would testify to the stimulating experience of his friendship and to the inspiring character of his personality.

Behind the Curtain

WILLIAM W. SIMPSON

Some impressions of recent visits to Poland and the Soviet Union.

TWICE during the past year I have had the good fortune to visit Eastern Europe. The first time was in June when I spent two weeks in the Soviet Union; the second in August when my wife and I spent nearly a month in Poland. It is part of the price of such visits that one should be expected to record one's impressions. Indeed there is an almost irresistible urge to do so. It is important, therefore, to distinguish between "impressions" and "authoritative statements," and to be constantly on guard against generalisations and over-simplifications. And if this seems merely a "glimpse of the obvious" I would simply add that perhaps my most important impression is of the extent to which the problem of east-west relations is confused and complicated by the failure to observe these limitations.

Thus, for example, it is easy to make light of "the curtain" when one flies through it at 25,000 feet and 500 miles per hour. Very uneventful, too, was the crossing of the line between West and East Berlin, made in the one direction by the S. Bahn (or overhead railway) and in the other on foot, without any questions being asked.

It was in fact temptingly easy to accept at its face value Mr. Krushchev's friendly pleasantries when, towards the end of an hour and a half's interview he told a small group of us how happy he would be to welcome the British Prime Minister in the Soviet Union. "We would give him a large pair of field-glasses," he added, "and let him go and look for the 'iron curtain'."

The "curtain," for all that, is very much there. For thousands it is an ever-present reality in the sense that any attempt to pass from east to west would involve the risk of life itself. Even for those who have neither intention or expectation of crossing in either direction it exists in the ignorance and prejudice, with their inevitable corollaries of fear and suspicion which constitute so constant a threat to the peace of the world.

I was, of course, specially interested in the position of the Jewish communities and of the Churches in both these countries. So far as antisemitism is concerned the past record of both Russia

BEHIND THE CURTAIN

and Poland is a very tragic one. Today, officially at least, it does not exist. But that does not mean that there are no problems.

It is clear, for instance, that the position of the Jewish community in the Soviet Union is far from being simple or straightforward. While certain minimal religious requirements are allowed, the faithful still suffer serious disabilities. There is no Union of Hebrew Congregations comparable for example with the All Union Alliance of Baptist Churches, or with the central organisation of the Orthodox Church. The printing of Yiddish books is forbidden. There is only one Yiddish periodical and that in Biro-Bidjan, the autonomous Jewish republic which never fulfilled the hopes of its non-Jewish creators. Antisemitism has, in fact, given place to anti-Zionism, and the State of Israel is regarded as the creation and tool of western imperialism. This is why in place of the prayer for the State of Israel which has become customary in most western synagogues, Jews in Russia use a prayer for peace in terms which leave no doubt as to their loyalty to the Soviet Union.

Assimilation trends

There are, of course, many Jews in the Soviet Union who suffer no disability. Some indeed occupy positions of considerable influence in intellectual spheres. But this is probably because they have ceased to be Jews in anything but name. They have no contact with the Jewish community. Their interests and outlook are completely identified with those of the Soviet Union.

To what extent any of the traditional prejudice against Jews still persists in Russia I had no means of ascertaining, nor how far, if at all, Christian stereotypes of "the Jews" still have their place in the teaching of the Churches. The "Jewish problem" is serious enough as it is: a problem for the Jews themselves no less than for their neighbours, since it turns on the question, still unresolved even in the State of Israel itself, of the relation between nationality and religion.

In Poland the situation appears outwardly very different. Since the uprising of October, 1956, many thousands of Jews have been allowed to emigrate to Israel. Of these, we were told, many have already expressed a desire to return to Poland. In Warsaw itself it is claimed that Jewish cultural life is more active than anywhere in the world except the State of Israel. Here are no difficulties about the use of Yiddish, or the publication of books and papers

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in this traditional *lingua franca* of Eastern European Jewry. There is a Jewish theatre, and a Jewish opera. There are also some thirty Jewish "community centres." By contrast, and this is all the more remarkable against the traditional background of Polish Jewish life, there is only one synagogue in Warsaw and that, by all accounts, not a very active centre of religious life.

But perhaps the most significant feature of the life of Warsaw Jewry, as indeed of the whole population of Warsaw, is that they live in a city which still bears too many marks of the cemetery. It is impossible not to be moved by the memorial to the heroes (or the victims!) of the Ghetto uprising; the innumerable smaller shrines marking points where ten, twenty, a hundred or more Poles were executed; the great open spaces, where once were crowded streets, the many ruined shells of buildings, and the miracle of the "old city" rising like a phoenix out of its own ashes. Nowhere have I seen more tragically formulated than in the Museum of the Institute of Jewish Studies and in the Warsaw City Museum what is surely one of the most important and searching questions of our age: how to preserve the memory of such tragedies, and to learn their lesson, without perpetuating hatred against their former enemies and, perhaps even more important, against their descendants.

Active Church life

In the position of the Churches also there are marked differences between the two countries. Poland is still very much a Roman Catholic country, with five per cent of its population Communist, ninety per cent Catholic, and the rest divided presumably between the "don't knows" and "other sects." Everywhere we saw signs of active Church life. Priests and nuns whose garb would have caused many an eyebrow to be raised in Moscow were almost as much a part of the local street scene in Warsaw as in any western city. Local shrines are well preserved, many of them freshly dressed and painted, bedecked with flowers, and frequently illuminated at night. Church services were well attended. Here, indeed, the Churches are literally full to overflowing. In two important country towns on the Festival of the Assumption we found the whole population *en fete*; the Churches crowded, and the streets lined for religious processions, which since 1956 are once more openly permitted. Even in a large factory we visited,

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we noticed little shrines to the Virgin in many of the workshops.

Relations between Church and State, however, are not quite so simple as all this may suggest. Only a few days before our arrival in Warsaw the Monastery of Czestochowa had been raided by the police on the ground that "illegal publications containing subversive matter" had been issued from its printing press, while not very long after our return, priests in Poland were warned against the growing practice of setting up shrines in the classrooms of the State schools. For all this, religious liberty is more of a reality in Poland than in the U.S.S.R.

Contrasts in the U.S.S.R.

The situation is very different in the Soviet Union. We were assured, of course, that there is freedom of worship for religious bodies, and freedom of conscience for the individual. The Churches that are open for worship appear to be full, but there are far fewer than in Poland. In the whole of the plan for the rebuilding of Stalingrad, a city that is to house at least one million inhabitants, there is provision for only five churches, not one of which is in the centre of the city. This, the architect explained, was because no one had asked for a church! On Trinity Sunday at Zagorsk, an important religious centre some forty miles out of Moscow, we saw great crowds of pilgrims who had come to worship at the shrine of St. Sergius. There, we were told by the Director of Studies in the Seminary for priests that they had far more candidates than they could accept and that the influence of the Churches was very much on the increase. Indeed, one of the most impressive things we heard from several sources was the way in which the numbers of Christians are growing, as a direct result of the impact of the lives of the faithful on their fellow workers and neighbours.

But again there are difficulties. Administrative difficulties, in the first place, for while the religious bodies are allowed to hold their churches rent free from the State (which "nationalised" all ecclesiastical properties at the time of the Revolution forty years ago) they are responsible for maintenance. This in a Communist society, involves much more than raising the necessary funds. Permits must be obtained for all materials required for repairs and rebuilding, and there is nothing to suggest that Church requirements stand very high in the list of Government priorities. This is understandable enough when one remembers the basic premises

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of the Soviet system and how great is the pressure of industrial and housing development.

Moreover, part of the price of the freedom enjoyed by the Churches is their moral support of the State especially in matters of foreign policy. We found, for example, that the Church leaders are among the most enthusiastic supporters of the Government's Peace Campaign, which is impressively run for internal as well as external consumption, and which I believe represents a genuine desire for the avoidance of war. But as one religious leader observed, "if unfortunately the Soviet Union was compelled to go to war to resist aggression" (no other kind of war, apparently, is conceivable from the Soviet point of view) "all our members would unhesitatingly take up arms in defence of their country."

Most serious of all, however, is that there appears to have been no fundamental change of official policy towards religion since the commencement of the present régime. The strategy has changed, of course. Indeed, as Mr. Krushchev pointed out in his decree of 1954, the first to be issued since the original decree on the teaching of religion promulgated in 1923, experience has shown that religion was not to be got rid of by persecution or ridicule. The real responsibility, he insisted, rests with the teachers of the Communist ideology whose task is to present the Marxist-Leninist ideology so attractively that the "superstitions" of the religious will be seen for what they are alleged to be. In the meantime they should avoid the error of making martyrs.

While, therefore, we do well to acknowledge such liberty as both Christian and Jewish friends on the other side of the curtain enjoy, we should be careful not to fall into the error, particularly where the Soviet Union is concerned, of confusing the means with the end. The end remains, as it has always been, the elimination of religion by the spreading of a materialist ideology which, in its turn, is not to be confused with the superficialities of what we in the west think of as materialism.

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Pope Pius XII

On the announcement of the death of His Holiness Pope Pius XII the following letter was sent by the General Secretary of the Council of Christians and Jews to His Grace the Archbishop of Westminster.

"I am writing on behalf of the members of this Council's Executive Committee, as I know they would wish me to do at once, to assure you of the deep sympathy that all members both of the Christian and of the Jewish communities represented in this Council feel with you and all the members of your Church in the so sudden ending of the earthly life of His Holiness Pope Pius XII.

"There is a very real sense in which I think we have all felt that he belonged in part to all of us. The now historic Five Peace Points which he promulgated in 1940, at once found endorsement in this country, not only by the representative leaders of the Anglican and Free Churches but also by the Chief Rabbi on behalf of the Jewish community. His many pronouncements on the evils of political and other forms of tyranny and his fearless condemnation of the persecution of religious and other minorities by totalitarian régimes found a wide and appreciative audience far beyond the frontiers of his own community, as did also the encouragement he gave to the development of relations of tolerance and understanding between 'men of goodwill.'

"It is these considerations, no less than the saintliness of his own personal life and character, that have endeared him to us all, and cause us also to feel that we too have lost a veritable Father in God."

Causerie

CANON A. W. EATON

THIS WINTER number of *Common Ground* will find our readers rejoicing during two great religious festivals—CHANUKAH AND CHRISTMAS. To both the faiths involved they are festivals of light, rejoicing, and prayer for peace, and the Editorial Board and the Council behind it send greetings to all our readers. Chanukah will mean much more to those of us who went to Israel recently, for the lamp is an integral part of the life of Israel, and not least will we remember the great Menorah, the gift of the people of Britain, which stands in the beautiful gardens of Tel-Aviv. The Lamp carries many plaques which tell the story of

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Israel's fight for freedom and of her great contribution to the peace of the world. May both festivals bring yet more light and peace to our world.

* * * *

The indisposition of the Chief Rabbi, DR. ISRAEL BRODIE, has been of great concern not only to his own people but to the many friends he has amongst the Christian community. The latest information is that he is progressing but is compelled to reduce the amount of public engagements to a minimum for a few months. We assure the Chief Rabbi and Mrs. Brodie of our continued concern and prayer for his full and speedy recovery.

* * * *

The appointment of the Rev. Mitchell Campbell as a Chaplain to the WEST INDIANS now residing in this country is obviously a move in the right direction, and in consequence has been welcomed by both West Indians and ourselves. There has long been the need for a full-time worker who fully understands his own people and who also carries sufficient status to talk to and with us. It is my own experience here in the Midlands that by and large a real understanding is to be found in both groups and a deep concern that right must prevail. One of the important pieces of work that Mr. Campbell is endeavouring to do is to establish stronger local committees in the areas which have large West Indian communities.

* * * *

I was very glad to see that the Nobel Peace Prize for 1958 has been awarded to Father Georges Pire, the Belgian Dominican who has done so much for refugees. It is even more interesting that Father Pire has announced that he will use the prize money to establish a sixth "EUROPEAN VILLAGE" which will be named after Anne Frank, the Dutch Jewish girl whose story recorded in her diary has brought home to so many people what it meant to be a victim of Hitler's persecution of Jews. Of the earlier "European villages" which Father Pire has established to help refugees who otherwise would have to remain in camps, three are in Germany, one in Belgium, and one in Austria. Father Pire says that he hopes that the Anne Frank village will be built in Norway. The Peace Prize is an appropriate acknowledgment of what one man can do about a problem that sometimes seems almost too big to tackle.

CAUSERIE

It may be of interest to our Jewish readers to know that the one question continually asked of those ministers who recently visited Israel was, "Is the 'WAILING WALL' being kept free of desecration?" Christian readers are aware that this sacred site in Jerusalem is not within Israel and Israelis are not permitted to go there on pilgrimage. We were able to assure Israelis, and questioning Jews here at home, that we found the Wall completely free from any desecration or untidyness. We ourselves prayed by the Wall. I have since learnt that on the occasion of the recent Yom Kippur, Jewish soldiers of the British Forces recently stationed in Jordan visited the Shrine and sounded "Shofar"—the first time that has happened for ten years.

* * * *

Members of the Council have learned with pleasure, unspoiled by any element of surprise, of the inclusion of the name of ARCHBISHOP WILLIAM GODFREY in the list of those upon whom the new Pope, John XXIII, is to confer the dignity of Cardinal at a Secret Conclave in Rome on December 15th. That the incumbent of the Archiepiscopal See of Westminster should be a Cardinal has come to be taken almost for granted no less by non-Roman Catholics in this country than by the members of his own Communion. It is specially gratifying to feel that the present holder of this distinguished office is so well fitted for it and we extend to His Eminence our greetings and good wishes.

* * * *

TO LORD SAMUEL, upon whom, on the fiftieth anniversary of his being sworn of the Privy Council, Her Majesty the Queen so graciously and so appropriately conferred the Order of Merit, we offer our sincere and respectful congratulations. Combining as he does in rare degree the highest qualities both of the philosopher and the statesman, he has succeeded, as few have done before him, in making contributions of outstanding importance in both fields, and indeed, in effecting a very successful marriage between them. For, as a leader writer of *The Times* so aptly expressed it, "in the case of Lord Samuel, who sharply distinguishes obscurity of diction from depth of thought, his empirical theories can easily be seen to be related to his public actions." May we long enjoy the advantage of his wise counsels.

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I was very happy to learn from a report sent us from our indefatigable friend, Bertram B. Benas of Liverpool, that both the Jewish and Roman Catholic communities in LIVERPOOL were represented at a luncheon given by the Lord Mayor in honour of the Archbishop of Canterbury on the occasion of a recent meeting of the British Council of Churches in Liverpool. The Lord Mayor, Alderman Harry Livermore (himself a member of the Jewish community), in welcoming the guests commented on the need for closer co-operation between race, colour and creed, while Dr. R. Drummond Harcus, replying on behalf of the Archbishop, who was unable to be present on account of a heavy cold, referred particularly to the cordial relationship between the Lord Mayor and the Churches and said that an alliance between the Jewish community and the Church always meant strength.

* * * *

Jewry has lost two distinguished sons in the deaths of LOUIS GOLDING and JOSEPH KLAUSENER. Most of us will remember Golding for "Magnolia Street" and "Mr. Emanuel." But one of his greatest contributions was his publication of "The Jewish Problem" in 1938 when Nazi propaganda was at its height.

The announcement of Klausener's death came as something of a shock, not perhaps that he should have died, but that he should have been so recently alive! Only to the truly great it is given to become a legend in their lifetime. To his fellow-Jews, and more recently to his fellow-citizens in Israel, he was never simply the distinguished scholar living apart. He had always a lively interest in current affairs. Critical of certain types of Zionist teaching, the ideal for which he lived and worked was to establish "the close connexion between the political redemption of Israel and the ideal of righteousness, peace, and brotherhood among all peoples." But it is as the author of "Jesus of Nazareth," "From Jesus to Paul," and "The Messianic Idea in Israel" that he will always be remembered with special gratitude by Christian scholars. Not that they will have accepted many of his conclusions, for his approach was from a Jewish viewpoint. But, as he himself said, it is only by viewing a problem scientifically from all sides that we bring ourselves near the Truth.

With both these men the loss of the Jewish community is shared by Christians also, and indeed the whole world is the poorer for their passing, but the richer for their having lived.

About Ourselves

ON FEBRUARY 25TH the Council's Annual General Meeting will be held in the Hoare Memorial Hall, Church House, Westminster. After the formal business the speaker will be Dr. Albert de Smaele, President of the European Division of World Brotherhood, which as many of our readers will know, has branches in Europe, the Americas and many countries in Asia to bring together people of different faiths. His Grace the Archbishop of Canterbury will once again preside over this Annual Meeting. As the next issue of "Common Ground" will not appear until after the meeting has been held we think that our readers will like to book the date now.

THE MANCHESTER COUNCIL of Christians and Jews has continued its active programme, and during the week of October 13th to 18th the film "The ToyMaker" was taken by the secretary of the branch to no less than twelve schools and was seen by over 1,500 children. Everywhere the film was very well received and favourably commented upon by members of the staff, and it is expected in every case there will be follow-up talks in the religious education class, Student Christian Movement or Student Union groups. We congratulate Manchester on this most effective intensive programme. Manchester has also arranged a week of meetings when one of the members of the Council's delegation to Israel and the Middle East reported on the impressions gained during that visit. A further notable event in Manchester was a B.B.C. broadcast on September 24th when the Bishop of Middleton and Rabbi Selvin Goldberg were interviewed on Network Three. They made good use of the opportunity of describing the aims and work of the Council both nationally and locally, and the broadcast must have served to bring the Council to the notice of a great many people who might not previously have heard of its existence.

A MUSICAL EVENING presented by the Manchester School of Music provided a very pleasant social occasion for the Manchester branch of the Council on November 18th. The programme, including both vocal and instrumental items, was given entirely by members of the School of Music, among them some young pianists of outstanding ability. It was good also to see an audience that almost packed the Manchester Lesser Free Trade Hall, and to know that the occasion will have added substantially to the funds of the local branch of the Council.

OUR GREETINGS go to the Cardiff Council of Christians and Jews on the reconstruction of their Executive Committee and the appointment of a new Chairman, Mr. H. H. Howell, a former Treasurer of the branch, to succeed the Rev. J. H. Nicholas, who after several years of splendid service has recently resigned on his retirement from Cardiff. The "new régime" was launched at a dinner at which the civic, religious and educational life of the city was represented by a distinguished company of people. We shall look forward to receiving encouraging reports of progress not only in Cardiff itself, but throughout the Principality.

THE CONFERENCE of grammar school children announced in the last issue of "Common Ground" was held on October 9th and was a great success. Over a hundred senior girls and boys from ten different grammar schools took part. The discussions were lively and thoughtful; and the questions put to the Brains Trust, which consisted of Father Trevor Huddleston, C.R., Mr. Charles Ward, the West Indian speaker and writer, and Mr. A. I. Polack, Education Officer of the Council of Christians and Jews, brought forth challenging and profitable observations. Mrs. E. K. Goodrich, O.B.E., J.P., Vice-Chairman of the L.C.C.,

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spoke about the work of the L.C.C. Professor J. Lauwerys of the Institute of Education, University of London, was in the Chair throughout the Conference.

THE LONDON Society of Jews and Christians is once more arranging an instructive series of monthly meetings from November to April. The first was held on November 4th when the Rev. W. W. Simpson and Mr. A. I. Polack spoke on "The Jewish and Christian views of Jesus," the Chair being taken by Canon Marcus Knight of St. Paul's Cathedral. Future meetings will be on December 4th when Professor David Daube and the Rev. Dr. Nathaniel Micklem will speak on "The Jewish and Christian views of the Law." On January 21st Professor T. H. Robinson and the Rev. Dr. I. Levy will discuss the Hebrew Scriptures; on February 26th Mr. David Patterson and Miss Ruth Pitter will speak on "Modern Jewish and Christian Literature," while on March 17th the Rev. M. W. Atkins and the Rev. Dr. S. Goldman will speak on "Mediaeval Jewish and Christian Literature." All these meetings will be held in the King's Weigh House Church Hall, Binney Street (which is almost opposite Selfridges), Oxford Street, W.1, at 7 p.m. The programme will conclude with a visit to Wesley's Chapel and the new West End Synagogue on April 9th.

OVER THE WEEK-END of November 8th and 9th the Hull branch of the Council arranged a series of events, including the Annual General Meeting of the branch, a conference for teachers, and a conference for ministers and clergy. These were all highly successful, particularly the conference for teachers, which was presided over by the Education Officer of Hull, Mr. Hobson, and was the largest of these conferences that has so far been held. Both the teachers and later the ministers and clergy were keenly interested in the discussion and there is likely to be considerable follow-up both in

schools, and in churches and synagogues.

In addition, over the week-end members of the Council's staff were invited to address a number of meetings and take services.

ANOTHER CONFERENCE of teachers was held in Willesden on October 21st, and again there was considerable interest in all that the Council stood for and the opportunities that exist in schools to help children to grow up with tolerant and understanding attitudes. A further event in Willesden was a Brains Trust which was held on October 29th, when a wide variety of questions were put to a panel consisting of Mrs. E. Lissack, Dr. Mabel Brewster, Mr. Harold Myers, and Mr. F. W. Wyeth. Councillor Miss Freeman acted as the question-master. The next meeting in Willesden will be an illustrated talk by Mr. D. Wallace Bell on his recent visit to the Middle East, which will be held in the Devon Room, Anson Hall, Chichele Road, at 8.15 p.m. on January 19th.

IN HAMPSTEAD the Annual General Meeting of the local Council was held on October 13th, when after formal business was concluded Miss M. du Mont, who is Vice-President of the Association of Assistant Mistresses in Secondary Schools, gave a most interesting talk on "The Minority in the School." The next meeting in Hampstead was held on December 8th when Mr. D. Wallace Bell gave an illustrated talk on "Recent Impressions of Israel and the Middle East."

IN OUR NEXT ISSUE we shall hope to print a summary of the Fifth Robert Waley Cohen Memorial Lecture on "Tolerance and World Religions" delivered by the Rev. Dr. C. E. Raven on December 11th before a distinguished audience in the Conference Hall, at County Hall, Westminster. The Chair was taken by Professor David Daube.

Book Notes

Golgotha and the Church of the Holy Sepulchre

By André Parrot

(S.C.M. Press, 10s. 6d.)

From his earliest history man has held certain places in reverence because of special events with which they were associated, and such places have usually become centres of pilgrimage. It is not uncommon, however, for there to be some doubt about the authenticity of a particular site, or even a conflict between two places which both claim to have been the site of a particular event.

Many of the Christian shrines are open to question on these grounds, including the traditional places of the Crucifixion and Resurrection. A great mass of literature has been published supporting or challenging the validity of the traditional Calvary and Tomb which are both contained in the Church of the Holy Sepulchre. M. Parrot examines, in simple terms that everyone can understand, the evidence on both sides, and comes down firmly in support of the traditional sites. In addition he gives much useful information, illustrated by numerous photographs and drawings, about the type of burial chamber used in Herodian times.

M. Parrot's conclusions are based entirely on historical and archaeological evidence. But a place of pilgrimage is not entirely dependent on the geographical identity of the site with the events which the shrine commemorates. The reverence and devotion of countless pilgrims throughout the centuries serve also to hallow the place itself; and the sensitive pilgrim of today is aware not only that he stands on the site where the event took place, but that he is joined to all those who have stood there before him in reverence and in worship. In this sense a traditional shrine is truly a holy place even if there is doubt about its historical authenticity.

The Temple of Jerusalem

By André Parrot

(S.C.M. Press, 9s. 6d.)

The S.C.M. are to be warmly congratulated on this, the fifth of their studies in Biblical archaeology. It is an informative, readable and beautifully illustrated little book. It deals with a sacred place where "the three monotheistic religions of the world claim a common past in which each, in its different way, sought the one true God."

The book will, therefore, have a special interest for readers of *Common Ground*. And they need not necessarily be archaeologically minded to enjoy it. For the study of the various temples built on this site is an exciting story in itself, and acts as a running commentary on much Jewish, as well as Christian and Moslem, history. At the same time it reveals some of the beautiful symbolism through which ancient religion expressed itself.

Portrait of Jerusalem

Introduction by Herrm. M. Z. Meyer

(B. T. Batsford, Ltd., 30s.)

The rich variety of Jerusalem is well portrayed in the 80 pages of photographs in this new Batsford book. They range from the Tombs of the Kings to a new housing estate, from some of the Churches of Christian pilgrimage to a modern plastics factory. Of equal interest is Mr. Meyer's introduction, outlining the saga of Jerusalem from its first settlement over five thousand years ago (indeed from pre-history, for there is evidence of a Stone Age occupation) to the present. Reading the story one wonders just why this particular place, off the main trade routes, difficult from the point of view of agriculture, should have become the "Centre of the World." But from earliest times Jerusalem has had a religious significance that has outweighed all economic or political considerations, and raised a

new city time and again on the ashes of the old. That is Jerusalem's glory. Its tragedy is that its very importance as a religious centre has been a major factor in its repeated destruction, even when military strategy might have passed it by.

Today Jerusalem faces a new tragedy—its division. We are glad that this book, although recognising the reality of the division, takes us to both sides of the line.

Black and White in Harmony

By Clifford S. Hill

(Hodder & Stoughton, Ltd., 4s. 6d.)

The large number of people who were profoundly shocked by the racial disturbances in this country earlier in the year should read this little book. It answers most of the questions which were raised at the time—why did so many West Indians settle here? Why do they find it so difficult to get on with the rest of the population, and vice versa? How can the problems of an inter-racial society best be solved?

This book describes the experiences of a Congregational Minister who has worked for the last six years in a district where a large section of the population is coloured. He soon established close relations with them and the word was passed round "Parson Hill loves us West Indians." The result was that they trusted him and constantly consulted him about their difficulties, especially with regard to matrimony and employment. Thus he gained an intimate knowledge of them which enables him to speak with some authority about what is called the Coloured Question.

The main conclusion that arises from this fair-minded, objective treatment of the problem is that inter-racial harmony can only be established if the white majority take the trouble to understand why and how the West Indians are different from themselves. They must know something of the causes that led to their immigration, such as the hurricane of 1951 in Jamaica, the economic and social conditions in their home countries, the type of

religion to which they are accustomed, and the pleasures and recreations that appeal to them. Only in such a context can their behaviour and habits, so often obnoxious to European minds, be understood.

But what gives the book its special significance in our present climate is the sincere and moving appeal for a more tolerant attitude towards our coloured fellow members of the Commonwealth. Surely the author is right in maintaining that only "a love that knows no barrier of race or colour" will ultimately solve the problem and make an inter-racial society work. In such a setting even that bugbear, inter-marriage, will cease to have any terrors for us.

Introduction to Judaism

By Isidore Fishman

(Vallentine, Mitchell, 12s. 6d.)

This is an extremely valuable little book for young Jewish people and for students generally who want to know in a simple and concise form what Judaism stands for. It covers an amazing amount of ground in its 150-odd pages and yet it never gives the impression of being overcrowded or becoming a mere recital of facts. There are chapters which explain the meaning of Torah, describe the Sabbath and Festival observances, stress the importance of the Dietary Laws and show how the whole of life is to be substantiated with quotations from Bible and Talmud.

But perhaps the most valuable part of the book is where Dr. Fishman deals with the ethical and moral teachings of Judaism. This is a triumph of condensation without dullness or loss of inspiration. It shows how the spirit of universalism underlies the whole teaching of a religion often criticised for its particularism. And this has been done without any appearance of apologetics or propaganda which so often vitiates books on religion. Judaism is allowed to speak for itself and to show "how much happier the world would be if the human race carried out its principles of life and conduct."